'Among *unequals* what ſociety
'Can ſort, what harmony or true delight?
'Which muſt be mutual, in proportion due
'Giv'n and receiv'd; but in *diſparity*
'The one intenſe, the other ſtill remiſs
'Cannot well ſuit with either, but ſoon prove
'Tedious alike: of *fellowſhip* I ſpeak
'Such as I ſeek, fit to participate
'All rational delight—

In treating, therefore, of the manners of women, let us, diſregarding ſenſual arguments, trace what we ſhould endeavour to make them in order to co-operate, if the expreſſion be not too bold, with the ſupreme Being.

By individual education, I mean, for the ſenſe of the word is not preciſely defined, ſuch an attention to a child as will ſlowly ſharpen the ſenſes, form the temper, regulate the paſſions, as they begin to ferment, and ſet the underſtanding to work before the body arrives at maturity; ſo that the man may only have to proceed, not to begin, the important taſk of learning to think and reaſon.

To prevent any miſconſtruction, I muſt add, that I do not believe that a private education can work the wonders which ſome ſanguine writers have attributed to it. Men and women muſt be educated, in a great degree, by the opinions and manners of the ſociety

ſociety they live in. In every age there has been a ſtream of popular opinion that has carried all before it, and given a family character, as it were, to the century. It may then fairly be inferred, that, till ſociety be differently conſtituted, much cannot be expected from education. It is, however, ſufficient for my preſent purpoſe to aſſert, that, whatever effect circumſtances have on the abilities, every being may become virtuous by the exerciſe of its own reaſon; for if but one being was created with vicious inclinations, that is poſitively bad, what can ſave us from atheiſm? or if we worſhip a God, is not that God a devil?

Conſequently, the moſt perfect education, in my opinion, is ſuch an exerciſe of the underſtanding as is beſt calculated to ſtrengthen the body and form the heart. Or, in other words, to enable the individual to attain ſuch habits of virtue as will render it independent. In fact, it is a farce to call any being virtuous whoſe virtues do not reſult from the exerciſe of its own reaſon. This was Rouſſeau's opinion reſpecting men: I extend it to women, and confidently aſſert that they have been drawn out of their ſphere by falſe refinement, and not by an endeavour to